employed by him are conclusive. That the soul existed before it came into the body, and will therefore exist after it leaves the body; that as life implies death, so death must imply life; these are arguments suited to the dialectic intellect of the Greekg, but scarcely fitted to work conviction in a doubting mind. The Girondist philosophers, on the evening before their execution, tried hard to be persuaded by them; but it is evident that there were deep anxieties preying on their minds,* from which they could have been relieved only by turning to the death followed by the resurrection of One infinitely greater than Socrates.

That it is this belief in a coming judgment which is the deepest natural feeling, is evident from the conceptions entertained of the future world in the popular superstitions. The doctrine of the transmigration of souls appears in the earliest superstitions of the world, and has been entertained in all later ages by the most widely-diffused forms of heathenism. According to it, the soul, as a punishment, passes after death from one animal body to another. The Egyptians placed a searching judgment-clay, conducted by Osiris, on the foreground of all their representations. The Greeks had a Minos and Bhadamanthus as judges in the region of the dead, and placed there the stone of Sisyphus, the sieve-drawing of Danaides, and the wheel of Ixion. The other world, in the common conceptions of mankind, has been the place of Shades, and has always had a Tartarus as well as an Elysium.

That the Governor of the world must call his creatures into judgment, this we believe to be a natural sentiment; but all beyond this, in relation to the state of the other world, comes from perverted tradition, from the fables of the priesthood, or the dreams of the wayward spirit of man—always excepting what comes from revelation.

Here again we find that revealed religion meets the felt wants

of natural religion. When revelation draws aside the veil which separates this world from the other, we see, in exact accordance with our natural convictions, a throne of judgment. And the Bible gives certainty to what is but a dim anticipation; it is Christ that brings life and immortality to light. He does more; he shows how sinful man may come to that judgment-seat to be acquitted, and look forward to it without fear. The whole com-

* See Lamartine's Girondists, TO!, iii.